

## CHAPTER FIVE SOUL

Jewish writings speak of the soul synonymously under several words or aspects.



### A FIVE SOULS

Others give five: "The soul is called by five names: nephesh, rûach, neshamah, yechidah, chayyah (Genesis Rabbah 14.9) The soul's five names are mentioned in Midrash Rabba (Genesis 14:11, Deuteronomy 2:26), written in the 4th - 5th century

#### 1. Nefesh (נֶפֶשׁ) Life Force

"Nefesh" - (m.; pl. nefashot);soul, essence of life; the state of being alive; as in "Ki HaDam hu HaNefesh," "For Blood is the essence of life," or "Yesh arbaah matzavei metziut: Domem, Nefesh, Chai, Medaber; Dugmaot hem: sela, eitz, tzvi, ben-adam," "There are four states of being: Silent, Living, Animated, Speaking; examples are: a rock, a tree, a deer, a human being."  
(<http://www.ou.org/judaism101/glossary/medaber/>)

The meaning of nephesh's root word is "to breathe." Since those who are breathing still have "life," one of the meanings for nephesh is "life." Every living thing in the world has a Nefesh, the Godly force that gives it life. In Genesis 2:7 we find that man is a "living soul" and in Genesis 1:21 we find that animals are "living creatures". In both these places the identical Hebrew phrases - nephesh chayah is used indicating that Nefesh is simply indicative of living force found both in man and the animals.

**"And God created great whales, and every living creature (nephesh, psuche) that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good" (Gen. 1:21). [According to the first occurrences of the word for "soul" in the entire Bible, animals are "souls." The same Hebrew phrase for "living soul" is also found in vs. 20.]**

**"And God said, Let the earth bring forth the living creature (nephesh, psuche) after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so" (Gen. 1:24). [According to this second occurrence of the word for "soul" in the Bible, animals are "souls."]**

**"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (nephesh, psuche)" (Gen. 2:7). [He became a "soul" rather than received a "soul."]**

**"Whatsoever Adam called every living creature (nephesh, psuche), that was the name thereof" (Gen. 2:19). [Animals are "souls."]**

**"But flesh with the life (nephesh, psuche) thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives (nephesh, psuche) will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life (nephesh, psuche) of man" (Gen. 9:4, 5). [Either the "soul" is in the blood, or the blood is the "soul."]**

**"And with every living creature (nephesh, psuche) that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth" (Gen. 9:10). [Animals are "souls."]**

**"And God said, This is the token of the covenant which I make between me and you and every living creature (nephesh, psuche) that is with you, for perpetual generations" (Gen. 9:12). [Animals are "souls."]**

**"And I will remember my covenant, which is between me and you and every living creature (nephesh, psuche) of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature (nephesh, psuche) of all flesh that is upon the earth" (Gen. 9:15, 16). [Animals are "souls."]**



Nephesh can be translated “breathing creature” or “living creature” (see Genesis 1:20–21, 24). Plants do not possess this nephesh quality.

This part of the soul is earth-bound: "Who knoweth the spirit (ruach) of man that goeth upward, and the spirit (ruach) of the beast that goeth downward to the earth?" Ec.3:21

Nephesh, related to natural instinct. This is the lower part, or "animal part", of the soul. It is linked to instincts and bodily cravings. Nephesh (נֶפֶשׁ) is a Biblical Hebrew word which occurs in the Hebrew Bible (or Old Testament). Although it is commonly rendered as soul in English translations, the word refers to the tangible aspects of life, and human beings and animals are both described as being living soul(s). (Or Nephesh - "That which breathes") See Genesis 2:7



The nefesh is the part of the soul found in all humans, and enters the physical body at birth. It is the source of one's physical and psychological nature. This is the level of soul that operates according to the dictates of nature. It is Nefesh that tells your heart to beat and your lungs to breath.

## 2. Ruach - רוּחַ "spirit"

Ruach - (Strong's 7307) רוּחַ "spirit", is often used to describe the whole immaterial part of man, i.e., mind, emotions, will, intellect, personality, conscience . . ., that the two are similar is clear by the parallelism in Job 7:11: “I will speak / in the anguish / of my soul (nephesh); I will complain / in the bitterness / of my spirit (ruach)”. This verse differentiates between nephesh and ruach. Every living thing has a Ruach as well, the life-giving force that animates the living thing. This is the part of the soul that operates to ensure your survival as a living being. It is Ruach that tells you to duck when a stone flies by your head.

Ruach and Nefesh are unconscious in that they operate without a fully developed sense of separate self. "Ruach" - (m. and f., pl. "Ruchot"); wind, air, breath, soul, mind, spirit, direction; as in "Mashiv HaRuach U-Morid HaGeshem," "Who makes the wind blow and the rain fall" (From the daily Shemoneh Esray Prayer); "VeHaRuach tashuv el HaElokim...," "And the soul will return to God..." (Ecclesiastes 12:7)

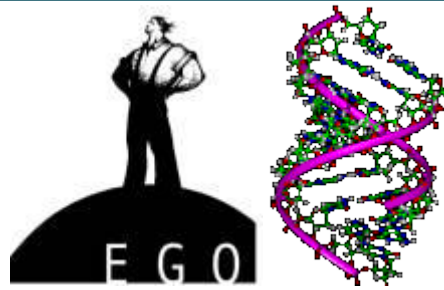
## 3. Neshamah - נִשְׁמָה

Neshamah - נִשְׁמָה (Strong's #5397) means "breath" and is sometimes used in place of nephesh or rûach (see below), it derives from נָשַׁם nâsham "to pant or blow away" (Strong's #5395). This root verb only occurs in Isaiah 42:14 where it is paired with שָׁאַף shâ'aph "to inhale, pant after, covet, crush or destroy" (Strong's #7602).

Referred to in Tanya as "an actual part of God" -which is found only in man and not in animals is "Neshamah" - (f.; pl. "Neshamot"); soul or breath; as in "VaYipach be-apo nishmat chayim," "And God breathed into his nose the breath of life." (Gen 2:7)

Genesis 2:7 is the memorable first use of נִשְׁמָה neshamah in which, "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". The verb to breathe, here, though is a different unrelated verb נָפַח nâphach (Strong's #5301, x12). In 2 Samuel 22:16 God's rebuke is described by the phrase מִנִּישְׁמַת־רוּחַ minishmath-rûach "from-breath of spirit of his nose", so that even רוּחַ rûach "spirit" (Strong's #7307, x378) seems to have the connotation of divine and consequently human breath.

There is, therefore, a very strong affinity between what we think of as the very natural function of breath, though nonetheless miraculous, and the word רוּחַ rûach "spirit" often considered as the more divine spark of life or higher consciousness. But in several locations we see רוּחַ rûach "spirit" as no more than a synonym for "breath". For example in Job 4:9; 27:3; 32:8 and also 33:4



It is Neshamah that says I, me, and mine. It is Neshamah that insists it is separate and self-contained. It is Neshamah that imagines that it can live without the body, and thus survive death. Early theologian-scientists-the Aristotelian philosophers said that the soul was the "form" of the body. In his new book on eschatology-that is Greek for the study of the World to Come, Olam Haba-the eminent Anglican theologian-scientist Joh Polkinghorne defines the soul as "the information-bearing pattern carried by the matter of the body." That is "the soul of a person is the information in that person's DNA". (<http://www.studylight.org/>)

"By the נְשָׁמָה neshamah breath of God they perish, and by the רוּחַ rûach spirit of His nostrils are they consumed" (Job 4:9)

"As long as my נְשָׁמָה neshamah breath is in me, and the רוּחַ rûach spirit of God is in my nostrils" (Job 27:3)

"Surely there is a רוּחַ rûach spirit in man, and the נְשָׁמָה neshamah breath of Shadday gives him understanding" (Job 33:4)

"The רוּחַ rûach spirit of God has made me, and the מְנַשְׁמָה neshamah breath of Shadday gave me life" (Job 32:8)

This is not a mere poetic usage confined to the ancient book of Job which has a lot of references reflecting on the creation of man, for, Isaiah too has the same parallelism:

"...He gives נְשָׁמָה neshamah breath to the people on it, and the רוּחַ rûach spirit to those that walk on it" (Isaiah 42:5)

Conversely, נְשָׁמָה neshamah is twice translated by the word "spirit" in the KJV and NAS Bible versions of Job 26:4 and Proverbs 20:27, "the נְשָׁמָה neshamah of man is the lamp of the Lord searching the innermost parts". It is also by "soul" in Isaiah 57:16, "the souls I have made".

נְשָׁמָה neshamah is again combined with רוּחַ "spirit" in Genesis 7:22 during the flood narrative when all flesh apart from those on the Ark dies, "all in whose nostrils was the נִשְׁמַת־רוּחַ nishmath-rûach breath-of-spirit of life". Indeed, in several verses (e.g., Deuteronomy 20:16, Joshua 10:40; 11:11) the word is used frequently to describe all those with "breath" prior to their absolute destruction. So "breath" is a sign of life, and a frequent synonym for spirit or soul.

"... the Zohar refers to three essentially different parts of the soul that form a sequence from lower to higher and are designated by the Hebrew terms nefesh, ru'ah, and neshamah... The nefesh or first element is to be found in every man... and is the source of his animal vitality... it is equally the property of all human beings. The two other parts of the soul ... are postnatal increments that are found only in the man who has awakened spiritually and made a special effort to develop his intellectual powers and religious sensibilities. The ru'ah or anima is aroused at an unspecified time when a man succeeds in rising above his purely vitalistic side. But it is the highest of the three parts of the soul, the neshamah or spiritus, which is the most important of all ... it opens his higher powers of apprehension, especially his ability to mystically apprehend the Godhead and the secrets of the Universe. Thus, it is the intuitive power that connects mankind with its Creator." (Scholem, Gershom. *Kaballah: A Definitive History of the Evolution, Ideas, Leading Figures and Extraordinary Influence of Jewish Mysticism*. New York: Penguin Books, 1978.)

The next two types of soul chayyah and yehidah were first mentioned in the Midrash Rabbah. Gershom Scholem writes that these "were considered to represent the sublimest levels of intuitive cognition, and to be within the grasp of only a few chosen individuals". The Chayyah and the Yehidah do not enter into the body like the other three.

#### 4. Chayah חַיָּה khaw-yaw

*Chayah*, is considered a part of God, the " the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit which in God's sight is very precious " (1Pe 3:4). Its presence allow one to have awareness of the divine life force which is present in every part of the cosmos. The fourth level of soul is Chayyah, cosmic consciousness, the level of consciousness that is aware of the interconnectedness of all things as Ayn. Chayyah knows itself as part of God but does not see itself as God.

#### 5. Yechidah יְחִידָה

*Yechidah*, is the highest plane of the soul which is also termed the *pintele Yid* (the "essential [inner] Jew").

This aspect is essentially one with God. It is this that transform every one to transform into the full stature of Christ. Eph. 4: 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

**Yechidah is the unity consciousness where Adam realizes that he is indeed the Son of God.** Yechidah is completely as part of the god-class Elohim. **In Yechidah everything is known as a manifestation of the one thing, God.**

According to Chabad.org, Yechidah connotes the essence of the soul--its unity with its source, the singular essence of God. For the essence of the soul of man is "literally a part of God above"--a piece of God in us, so to speak.

Kabbalists assign specific organs that are animated by these five souls. The main centers of illumination are the mind, heart and liver. The neshama provides consciousness and imagination to the left hemisphere of the brain and animates the nervous system. The ruach gives life through heart/lung area and animates the circulatory and respiratory system. "nefesh" is mostly concerned with the digestive system and functions of the liver

“ >>> <http://www.inner.org/leader/leader1.htm>

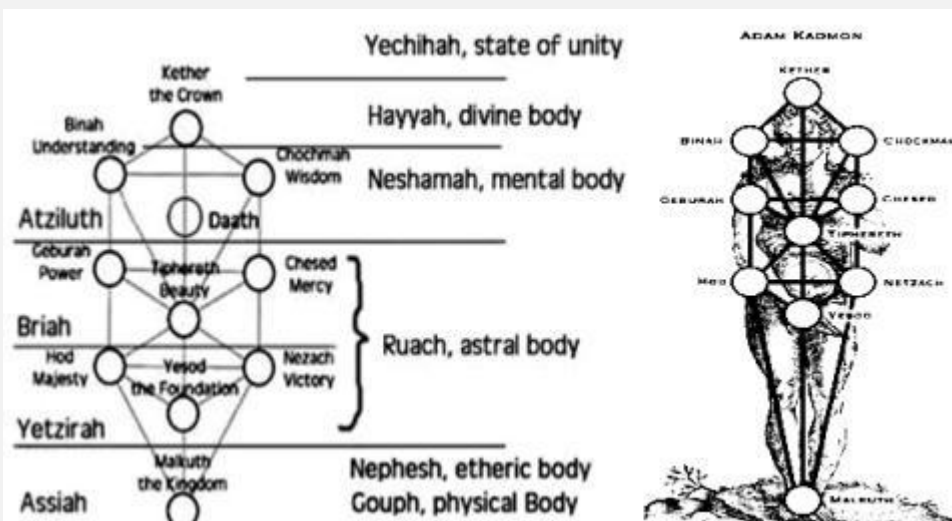
" Of all the teachings received from the Ba'al Shem Tov, perhaps none are as important or essential as the notion that

1) the Jewish soul "is a portion of God above," and that

2) a spark of Mashiach is contained within each individual soul.

Based on an ancient Midrashic source, Kabbalah and Chassidut speak of five levels or gradations of the soul: the "lower soul" (nefesh,) relates to behavior and action; the "spirit" (ruach,) to the emotions; the "inner soul" (neshama, ) to the mind; the "living one" (chaya, ) to the bridge between the first flash of conscious insight and it's superconscious origin; the "single one" (yechidah,) to the ultimate unity of the soul in God, as manifest by pure faith, absolute devotion and the continuous readiness to sacrifice one's life for God. It is in the fifth and most sublime level of soul, the yechidah, where these two soul-aspects described by the Ba'al Shem Tov unite.

The spark of Mashiach, comprising the deepest point of the soul, is the activating force fueling leadership potential. Just as the very definition of Mashiach is his ability to successfully redeem the entire world, so does the spark of Mashiach within an individual define his drive to improve the world around him in whatever manner possible. The desire to rectify reality and reveal holiness and Godliness in the world, a cardinal Jewish character trait throughout the ages, is thus ultimately connected to the redemptive mission of the Mashiach."



These five names of the soul correspond to the level of soul in each of the worlds.

Soul	World
<i>Yechidah</i> (singular one)	<i>Ein Sof</i> (the Infinite)
<i>Chaya</i> (living one)	<i>Atzilut</i> (World of Emanation)
<i>Neshamah</i> (breath of life)	<i>Briah</i> (World of Creation)
<i>Ruach</i> (spirit)	<i>Yetzirah</i> (World of Formation)
<i>Nefesh</i> (soul of vitality)	<i>Assiyah</i> (World of Action)



**The Soul on the Tree of Life.**

<http://solve-et-coagula.us/theology/soul.php>

This picture has the Hebrew names of the five levels of soul as taught by the Kabbalah.

From top to bottom it says:

Yechidah (unique essence),

Chaya (living essence),

HaNeshama (the higher soul),

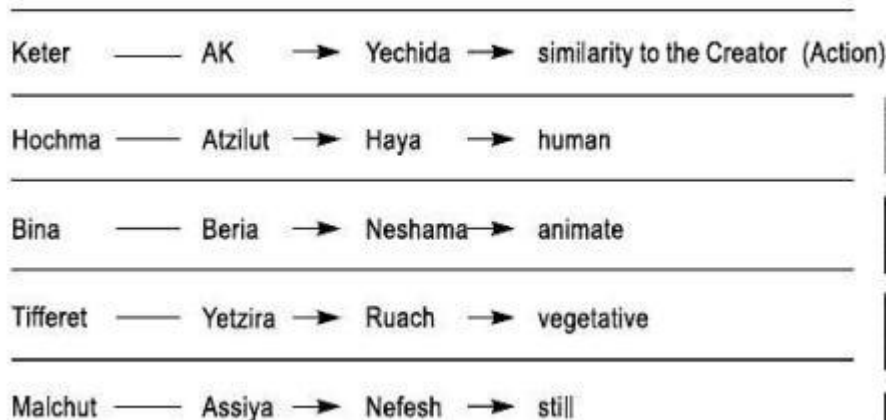
Ruach (spirit), and

Nefesh (lower soul).

These five levels of soul correspond to five dimensions of reality, each dimension larger than and inclusive of the ones before it. This is what our Kabbalists call the Five Worlds.

Nefesh consciousness knows the world as Assiah, the blind doings of nature. Ruach consciousness knows the world as Yetzirah, the instinctual world of animals that have not yet reached reflective self-consciousness. Neshamah consciousness knows the world as Beriah, the world of creative, self-aware, and reflective beings, especially human beings. Chayyah consciousness knows the world as Atzilut, the world of divine emanation where all forms are seen and honored as aspects of God. Yechidah consciousness knows the world as Adam Kadmon, primordial reality, pure spirit, formless emptiness.

World  $\infty$  Torah  $\rightarrow$  Creator (Thought)



All five levels of consciousness and all five dimensions of reality are present in each of us at all times. We tend to focus on the self-conscious Neshamah and the Beriah world of competing selves, and to ignore all other realms and means of knowing, unless something goes wrong. For example: We become aware of Assiyah and Nefesh when there is something wrong with us physically. A broken leg demands we focus on Assiyah, and pulls us away from other modes of knowing to concentrate and deal with our pain.

We become aware of Yetzirah and Ruach when we are confronted with unexpected danger. We are suddenly face to face with a bear and our minds and bodies react—we run away. There is no need for self-reflection. Ruach tells Nefesh to run and our legs run!

We become aware of Beriah and Neshamah every time we say I, me, and mine. This is the world that occupies most of our attention, it is the world in which we feel most at home, it is also the world from which most of our suffering comes.

We become aware of Atzilut and Chayyah when we sleep, or when we are deep in prayer or selfless meditation, or when we are blessed with a sudden insight or intuition that comes from beyond our

ordinary ability to know. Both sleep and meditation quiet Neshamah's incessant Ping and we are exposed to a more inclusive reality. Intuition happens only when Neshamah is quiet. for only then can intuition be heard above the din of Beriah.

We "become aware" of Adam Kadmon and Yechidlah when we are aware of nothing at all. This is the paradox of Yechidah consciousness: it is that aspect of ourselves that realizes there are no selves. You do not know you are Adam Kadmon. Only Yechidah conscious because there is no you to know in am when you return to Chayyah or Neshamah from an awakening of Yechidah can you sense the experience. You feel lighter, more joyous, at peace with self and other, and filled with compassion for everyone and everything.

- Hassidism teaches that
- the *Nefesh* resides in the blood, (Lev 17:11)
    - *Ruach* in the heart,
    - *Neshamah* in the brain.



*Chayah* and *Yechidah* are transcendent of the body, not enclothing themselves in any particular limb. *Yechidah* represents the quintessential point of the soul (*Etzem HaNeshamah*) which is rooted in the *Ein Sof Or*.

## B TWO SOULS

**Hasidic Judaism** is a branch of Orthodox Judaism that promotes spirituality through the popularization and internalization of Jewish mysticism as the fundamental aspect of the faith. It was founded in 18th-century Eastern Europe by Rabbi Israel Baal Shem Tov as a reaction against overly legalistic Judaism.



<http://www.chabad.org/>

The Chassidic masters speak of two distinct souls that vitalize the human being: an "Animal Soul" and a "Godly Soul." The Animal Soul is driven by the quest for self-preservation and self-enhancement; in this, it resembles the soul and self of all other creations. But we also possess a Godly Soul"--a soul driven by the desire to reconnect with its Source. Our lives are the story of the contest and interplay between these two

souls, as we struggle to balance and reconcile our physical needs and desires with our spiritual aspirations, our self-focused drives with our altruistic yearnings. These two souls, however, do not reside "side-by-side" within the body; rather, the Godly Soul is encloded within the Animal Soul--just as the Animal Soul is encloded within the body. This means that the Animal Soul, too, is vitalized by the "part of God above" at its core. Ostensibly, the two souls are in conflict with each other, but in essence they are compatible.

The Divine essence of the human soul is what sets the human being above and apart from all other creations, even the angels. The angel may be more spiritual, but the human being is more Godly. The difference, then, between the vehicle of Rational Soul and that of Divine Soul is that with the Rational Soul alone a person can only reach the God idea, but with the Divine Soul, a person can reach God's Self. No creation can possess true freedom of choice--a creation, by definition, has and consists of only what its creator has imparted to it; this is its "nature," and its every inclination and action will be dictated by that nature. It is only in the human soul that the Creator imparted of His own essence. The human soul is thus the only truly "supra-natural" being (aside from the Creator)--a being that is not limited by its own nature. A being that can transcend itself; a being that can choose to not merely react to its environment, but to act upon it; a being whose choices and actions are therefore of true *significance*.

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<http://rabbidavidcooper.com/> Rabbi David Cooper

"According to Kabbalah, creation is composed of five major categories of consciousness, called worlds or universes.

They are not separate universes, but are concentric, one within the other. Assiyah is the world of physicality; yetzirah, the world of emotions; beriyah, the world of the intellect; atzilut, the world of the spirit; and adam kadmon, the primordial source. Although we give different names to the worlds, they are not really separate from each other.

Each of these worlds is a lens through which we gain a unique perspective of reality. Thus, the Kabbalah teaches that the soul has five levels, five dimensions of awareness. Each soul dimension has a unique relationship with its world and this is the vehicle through which we mysteriously connect with various realms. Some aspects of soul relate more to our physicality, while others dwell, so to speak, in different realms of awareness. One aspect of the soul is always joined with the center of creation, and this is our eternal link with truth.

Briefly, the soul dimensions are as follows:

### **Nefesh: The World of Action**

The nefesh is the level of the soul most connected with physicality. In essence, nefesh is the soul of atomic structure. Every particle of matter has a nefesh, every rock, every plant, every celestial body.

In human terms, the nefesh is associated with body awareness. It is the part of us most linked with the world. After death, it is the aspect of the soul that lingers around the deceased for the longest period. It is also the part of the soul that is most involved with the process of purification after death.

The nefesh is sometimes called the "animal" soul. The Zohar has a beautiful description of it: "Nefesh is the lowest stirring to which the body cleaves, like the dark light at the bottom of the candle-flame which clings to the wick [body] and exists only through it. When the candle is fully kindled, this dark light becomes a throne for the white light above it [the next higher soul level: ruach]. When both are fully kindled, the white light becomes a throne for a light which cannot be fully discerned [still a higher level of the soul: neshama]. So there is formed a complete light."

Thus, although the nefesh is the densest part of the soul, the least connected with its divine source, it is the foundation of all the soul levels and the most directly associated with the body. This aspect of the soul is integral with life itself, and virtually any Jewish law can be overridden for the single most important commandment, that of the mitzvah of saving life, called pikuach nefesh.

Many forms of physical matter, such as elementary atoms, neutrons, protons, and electrons only have a nefesh and nothing else. However, just as physical matter can be organized in increasingly complex forms, from single celled organisms to the human being, so too can the essential soul develop aspects, higher levels of the soul, that are more closely united with the central source of creation. This process distinguishes human life.

### **Ruach: The World of Formation**

Ruach means wind or spirit. It is associated with elementary consciousness and information that moves through the senses. In the human, ruach is related to speech and emotions, both of which are constantly

moving within the body. Whereas nefesh is associated with body awareness, ruach is more correlated with emotional awareness.

Our "spirituality" is founded upon the ruach level of soul. It inexpressibly moves us to tears when we are touched by a poem, a glance, a work of art or a simple moment in nature. Love on this level is more real to us, and longer lasting. Our sense of purpose and meaning in life depends a great deal upon the extent to which our ruach is nourished.

This nourishment is the result of how we live our lives, where we spend our time and the raw material we ingest through our senses. Just as a body is sustained by food, our soul is supported by our experiences. In many traditions, foods are classified by qualities, such as: agitating, soothing, stimulating, disturbing, calming, strengthening, and so forth. In the same way, experiences affect the spirit.

When the ruach is raised to its highest elevation, we attain a state of awareness that is described as ruach hakodesh. This means "holy spirit," and is a state of being that transcends ordinary awareness. With ruach hakodesh we dwell in other dimensions of reality and gain a clear sense of the way life will unfold. All of the biblical prophets had ruach hakodesh; this level of prophesy is one of the aspirations of intense contemplative work in Judaism.

### **Neshama: The World of Creation**

The word neshama has the same root in Hebrew (NShM) as the word for breath. This soul level is associated with higher awareness and angelic realms, it is a defining quality of human consciousness.

The Zohar describes the neshama as follows: "The nefesh and the ruach intertwine together, while the neshama resides in a person's character. This is an abode which cannot be discovered or located. Should a person strive towards purity in life, he or she is aided by a holy neshama. But should the person not strive for righteousness and purity of life, this person is animated only by two grades: nefesh and ruach."

Whereas we all have the power to develop the neshama aspect of our souls, there is no assurance that we will do so. In some ways, this is analogous to a potter's kiln. Some glazes require a specific temperature for a fixed length of time. If this temperature is not reached, the glaze will not set.

From a spiritual perspective, our life is fired by conscious action (fuel) and clean living (oxygen). We need a good mix of the two to get the temperature high enough to vitalize our higher soul potential. Once this is accomplished we have access to expanded realms of awareness.

Even though our power to nurture our highest soul level is not guaranteed, it is assumed that the purpose of human existence is to parent this lofty objective. The Zohar says: "At first a person has a nefesh. Then she or he is crowned by the grade that rests upon the nefesh, which is the ruach. After this, a superior grade that dominates the others, the neshama, takes up its abode, and the person becomes worthy of the world to come. Nefesh cannot exist without the help of ruach, and ruach in turn is sustained by neshama. The three form a unity."

Simply said, human life is not complete without the neshama.

The neshama emanates from an elevated source, while the ruach emanates from a somewhat lower origin. When these two sources unite, they shine with a celestial light and are called: "lamp." This is found in Proverbs, where it says that "the lamp of God is the neshama of humankind."

In many ways, the neshama is an essential aspect of creation. As the neshama is an aspect of soul that is directly connected with the divine source of life, it is via the neshama, and the higher levels of soul, that we co-partner with God in the continuous unfolding of creation.

The neshama is pure in its essence. It cannot be blemished. When we die, it immediately returns to its source.

### **Chayah: The World of Emanation**

There are two additional, much more highly refined levels of soul. The chayah, which means living essence, is so etheric it has little connection with the body and mostly dwells in other realms. It is too subtle for our consciousness and we only gain awareness of this level when we enter altered states. In those rare moments that we experience oceanic unity and a bright light of pure oneness, we are tapping into chayah consciousness.

Nothing can be said about this soul level except that it represents the highest degree of awareness accessible to human beings. This is the kabbalistic realm of "wisdom" (chochma) which is the source of all "understanding" (binah). (Spiritual exercises to develop chochma and binah consciousness appear in the final section of this book.)

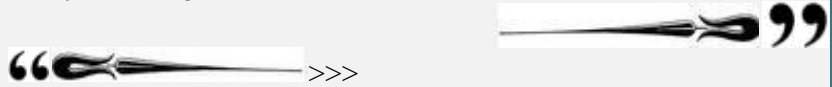


The experience of Jewish enlightenment, merging with God, dwells in the soul dimension of *chayah*. It is too subtle to describe, too bright to be contained by concept.

### **Yehidah: The World of Will**

The soul level most connected with the source of awareness is called *yehidah*, which means unity. It is the center point of the soul and as such it disappears into the infinitude of creation. Some would say that this is the aspect of the soul that is "hard wired" directly into the essence of the Divine. It is not "with" us but we are never apart from it.

This is where duality dissolves. It is far too subtle for human consciousness. *Yehidah* is our ultimate link with God, the part of us that can never be separated from the Divine. When all else fails, the awareness of our *yehidah* endowment may be sufficient to carry us through our most difficult of times."



### **C**

#### **MAN'S SOUL**

<http://www.catholictheology.info/summa-theologica/summa-part1.php?q=525>

1. A soul is the life-principle in a living body. The soul actualizes a body as living, and it is the substantial form which makes the living body the specific kind of living body it is: plant, animal, man. The soul of a plant and the soul of an animal are called material souls not as though they were made of bodily stuff, but to indicate their dependence upon the bodily organism which they determine and actualize.
2. The human soul is a non bodily substance endowed with intellect and will. In this life the human soul has an extrinsic dependence on the body, but not an intrinsic dependence. It can exist and operate per se even if it be severed from the body. And this means that it is truly a subsistent substance.
3. The plant soul and the animal soul are not subsistent substances. They cannot exist and operate per se without the plant body and the animal body; indeed, it is the complete body, plant or animal, that exists and acts per se. Material souls are incomplete, non-subsistent substances.
4. The human soul is subsistent, yet, while it is a complete soul, it is not a complete human being. The complete human being is a compound of body and soul. Plato mistakenly thought that the soul is the complete man, and that the body is a kind of container or prison. But this is not true. Man is a single compound substance made of body and soul; the soul can exist and perform its proper operations even if severed from the body.
5. Therefore the human soul is a spiritual substance. It is an element of the human compound, but in itself it has no compounding or composition; there is no matter or material in it. It is a substantial spiritual form. It is a spirit.
6. The substantial and subsistent form cannot decay, break up, or cease to exist. For it has no material elements or parts to fall away; it has no intrinsic dependence on matter for existence and operation. Hence it is an incorruptible substance; it cannot perish or die.
7. The human soul is not of the same species (that is, definite and complete kind of essence) as the angels. Indeed, we have seen that each angel is a species in itself; angels are only of generic sameness. But a human soul is like an angel in the fact that it is a spiritual substance, and it is unlike an angel in the fact that it is a spiritual substance designed to be united with a body. Again, all human souls are of the same species, whereas each angel is itself the only member of its species.



### **D**

#### **PHILOSOPHICAL VIEWS GREEK PHILOSOPHY**

The Ancient Greeks used the same word for 'alive' as for 'ensouled', indicating that the earliest surviving western philosophical view believed that the soul was that which gave the body life. The soul was considered the incorporeal or spiritual 'breath' which animates (from the Latin, *anima*, cf. animal) the living organism.



**Socrates** (470/469 - 399 BC) **and Plato**(428/427 or 424/423 - 348/347 BC) considered this essence of life to be an incorporeal, eternal occupant of our being. As bodies die, the soul is continually reborn in subsequent bodies. The Platonic soul comprises three parts:

- the **logos**, or logistikon (mind, nous, or reason)
- the **thymos**, or thumetikon (emotion, or spiritedness, or masculine)
- the **eros**, or epithumetikon (appetitive, or desire, or feminine)

Each of these has a function in a balanced, level and peaceful soul.

Plato (429–347 B.C.E.) argued that, as the body is from the material world, the soul is from the world of ideas and is thus immortal. He believed the soul was temporarily united with the body and would only be separated at death, when it would return to the world of Forms. Since the soul does not exist in time and space, as the body does, it can access universal truths.

'Forms'...exist outside of space and time and that are both the objects of knowledge and somehow the cause of whatever transpires in the physical world [...] the immortal soul, in a disembodied state prior to its incarceration in a body, viewed these Forms, a knowledge of which is then recalled by incarcerated souls through a laborious process.

—Alan Silverman, Plato's Middle Period Metaphysics and Epistemology

For Plato, ideas (or Forms) are the true reality, and are experienced by the soul. The body is for Plato empty in that it cannot access the abstract reality of the world; it can only experience shadows.

**Aristotle** (384 BC – 322 BC) defined the soul or psyche (ψυχή) as the first actuality of a naturally organized body, but argued against its having a separate existence from the physical body. In Aristotle's view, the primary activity of a living thing constitutes its soul (its purpose or final cause).

The various faculties of the soul or psyche, such as nutrition, sensation, movement, and so forth, when exercised, constitute the "second" actuality, or fulfillment, of the capacity to be alive. A good example is someone who falls asleep, as opposed to someone who falls dead; the former actuality can wake up and go about their life, while the second actuality can no longer do so.

Aristotle identified three hierarchical levels of living things: plants, animals, and people, for which groups he identified three corresponding levels of soul, or biological activity:

- the nutritive activity of growth, sustenance and reproduction which all life shares;
- the self-willed motive activity and sensory faculties, which only animals and people have in common;
- and finally reason, of which people alone are capable.

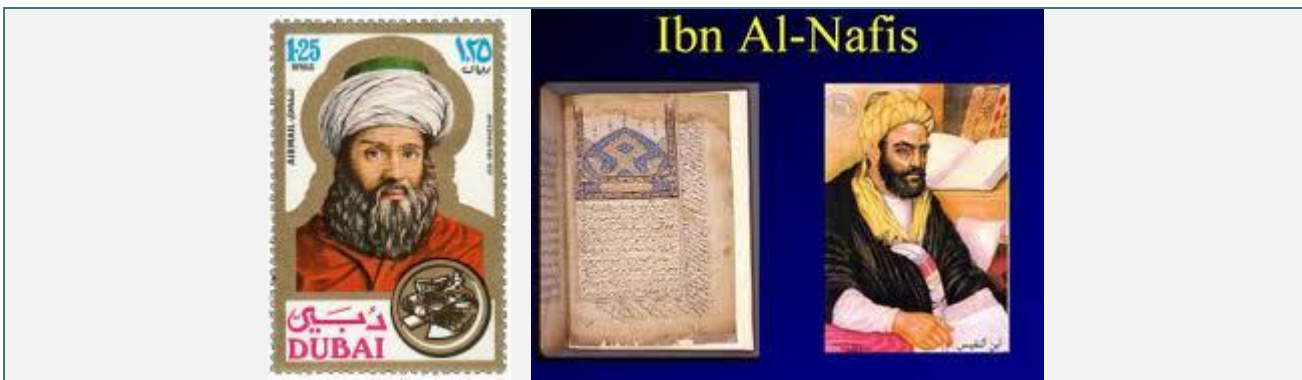
Aristotle treats of the soul in his work, *De Anima* (On the Soul). Although mostly seen as opposing Plato in relation to the immortality of the soul, there's a controversy about the fifth chapter of the third book of his work *De Anima*. In that text both interpretations can be argued for: soul as a whole is mortal or a part called active intellect or active mind is immortal and eternal.

For Aristotle (384–322 BC) mind is a faculty of the soul. Regarding the soul, he said:

It is not necessary to ask whether soul and body are one, just as it is not necessary to ask whether the wax and its shape are one, nor generally whether the matter of each thing and that of which it is the matter are one. For even if one and being are spoken of in several ways, what is properly so spoken of is the actuality.

— *De Anima* ii 1, 412b6–9

In the end, Aristotle saw the relation between soul and body as uncomplicated, in the same way that it is uncomplicated that a cubical shape is a property of a toy building block. The soul is a property exhibited by the body, one among many. Moreover, Aristotle proposed that when the body perishes, so does the soul, just as the shape of a building block disappears with destruction of the block

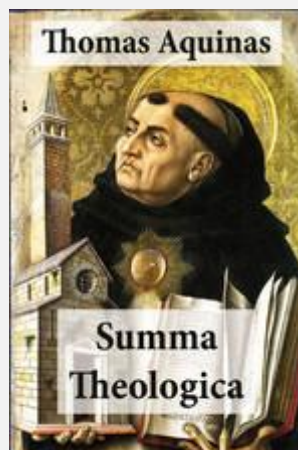


### AVICENNA (980 - 1037 AD) AND IBN AL-NAFIS (1213 - 1288 AD)

Following Aristotle, the Muslim philosophers Avicenna (Ibn Sina) and Ibn al-Nafis, further elaborated on the Aristotelian understanding of the soul and developed their own theories on the soul. They both made a distinction between the soul and the spirit, and in particular, the Avicennian doctrine on the nature of the soul was influential among the Scholastics. Some of Avicenna's views on the soul included the idea that the immortality of the soul is a consequence of its nature, and not a purpose for it to fulfill. In his theory of "The Ten Intellects", he viewed the human soul as the tenth and final intellect.

While he was imprisoned, Avicenna wrote his famous "Floating Man" thought experiment to demonstrate human self-awareness and the substantiality of the soul. He told his readers to imagine themselves suspended in the air, isolated from all sensations, which includes no sensory contact with even their own bodies. He argues that in this scenario one would still have self-consciousness. He thus concludes that the idea of the self is not logically dependent on any physical thing, and that the soul should not be seen in relative terms, but as a primary given, a substance. This argument was later refined and simplified by René Descartes in epistemic terms when he stated: "I can abstract from the supposition of all external things, but not from the supposition of my own consciousness."

Avicenna generally supported Aristotle's idea of the soul originating from the heart, whereas Ibn al-Nafis rejected this idea and instead argued that the soul "is related to the entirety and not to one or a few organs." He further criticized Aristotle's idea that every unique soul requires the existence of a unique source, in this case the heart. Ibn al-Nafis concluded that "the soul is related primarily neither to the spirit nor to any organ, but rather to the entire matter whose temperament is prepared to receive that soul," and he defined the soul as nothing other than "what a human indicates by saying 'I.'"



### ST. THOMAS AQUINAS

Following Aristotle and Avicenna, St. Thomas Aquinas (1225 – 1274 AD) understood the soul to be the first actuality of the living body. Consequent to this, he distinguished three orders of life:

- plants, which feed and grow;
- animals, which add sensation to the operations of plants; and
- humans, which add intellect to the operations of animals.



Concerning the human soul, his epistemological theory required that, since the knower becomes what he knows the soul was definitely not corporeal: for, if it were corporeal when it knew what some corporeal thing was, that thing would come to be within it. Therefore, the soul had an operation which did not rely on a bodily organ and therefore the soul could subsist without the body. Furthermore, since the rational soul of human beings was a subsistent form and not something made up of matter and form, it could not be destroyed in any natural process. The full argument for the immortality of the soul and Thomas's elaboration of Aristotelian theory is found in Question 75 of the Summa Theologica. Question 75 and 76

Thomas Aquinas held that the imago dei exists in a person's intellect or reason and not in the form or physical nature. Animals, were not created with a logical mind. Only Angels are higher in mental abilities than man. The Fall was a struggle between reason and the temptations of the body such as lust and gluttony

Psalm 81:12, "So I gave them over to the stubbornness of their heart, to walk in their own devices",  
Romans 1:24 "Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them".



### JOHN CALVIN (1509 – 1564)

To Calvin, the image of God exists in the soul: "For although God's glory shines forth in the outer man, yet there is no doubt that the proper seat of his image is in the soul." Since soul is the power behind the development of human personality, every part of man is influenced by this image even on the physical body. Adam and Eve were perfectly intelligent, righteous, and obedient. However with the fall his reason remained as a reflection tainted as in a shattered mirror warped and incoherent.

Calvin, in his Commentary on Genesis:

"Since the image of God had been destroyed in us by the fall, we may judge from its restoration what it originally had been. Paul says that we are transformed into the image of God by the gospel. And, according to him, spiritual regeneration is nothing else than the restoration of the same image. (Colossians 3:10, and Ephesians 4:23.) That he made this image to consist in righteousness and true holiness, is by the figure synecdoche; for though this is the chief part, it is not the whole of God's image. Therefore by this word the perfection of our whole nature is designated, as it appeared when Adam was endued with a right judgment, had affections in harmony with reason, had all his senses sound and well-regulated, and truly excelled in everything good.

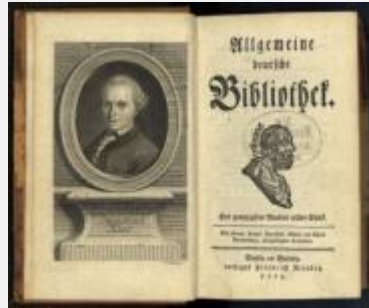
Thus the chief seat of **the Divine image was in his mind and heart**, where it was eminent: yet was there no part of him in which some scintillations of it did not shine forth."

Calvin, was very critical of Augustine's correspondence of the trinitarian image of God in man. Calvin preferred man to be just Spirit and Body. In De Trinitate he says:

"But Augustine, beyond all others, speculates with excessive refinement, for the purpose of fabricating a

Trinity in man. For in laying hold of the three faculties of the soul enumerated by Aristotle, the intellect, the memory, and the will, he afterwards out of one Trinity derives many. If any reader, having leisure, wishes to enjoy such speculations, let him read the tenth and fourteenth books on the Trinity, also the eleventh book of the "City of God."

I acknowledge, indeed, that there is something in man which refers to the Father and the Son, and the Spirit: and I have no difficulty in admitting the above distinction of the faculties of the soul: although the simpler division into two parts, which is more used in Scripture, is better adapted to the sound doctrine of piety; but a definition of the image of God ought to rest on a firmer basis than such subtleties."



### IMMANUEL KANT

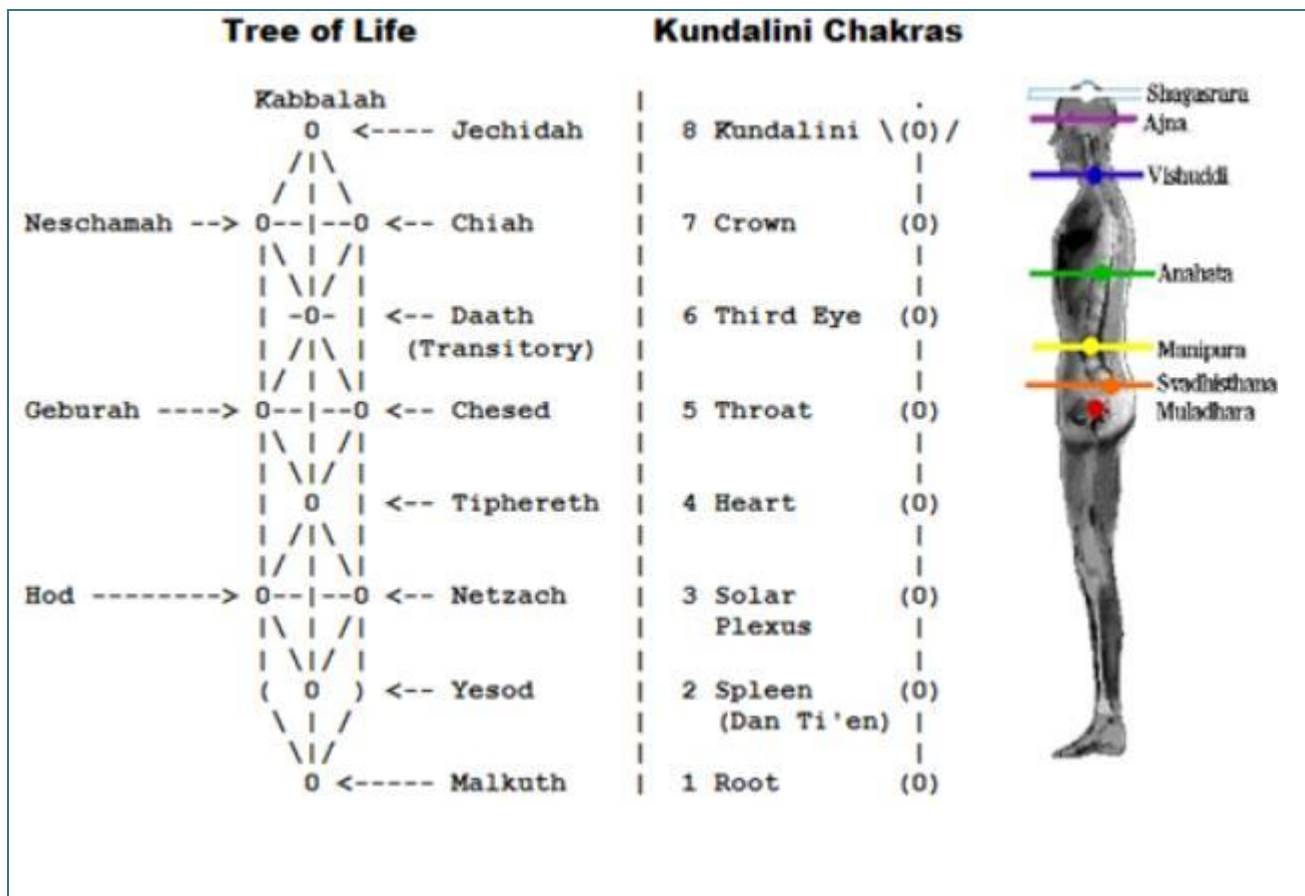
In his discussions of rational psychology Immanuel Kant (1724–1804) identified the soul as the "I" in the strictest sense and that the existence of inner experience can neither be proved nor disproved. "We cannot prove a priori the immateriality of the soul, but rather only so much: that all properties and actions of the soul cannot be cognized from materiality." It is from the "I", or soul, that Kant proposes transcendental rationalization, but cautions that such rationalization can only determine the limits of knowledge if it is to remain practical.

### E

#### INDIAN YOGA SYSTEM DESCRIPTION OF ANATOMY OF THE SPIRIT

Yoga Sutras of Patanjali (Usually dated as 200 B.C but modern dating is well within 200 A.D). Most interpretations of Patanjali read a dualism between purusha Person- Adam who stand between Prakriti the prima materia of the world and pure consciousness presents the goal of yoga as the effort to rise above nature for the realization of pure consciousness, free of the fluctuations of the mind and emotions to be with God. The history of Yoga indicates influence of both the Jewish and Thomas Christian thoughts.

According to Caroline Myss, who described chakras in her work Anatomy of the Spirit (1996), "Every thought and experience you've ever had in your life gets filtered through these chakra databases. Each event is recorded into your cells...", in effect your biography becomes your biology.

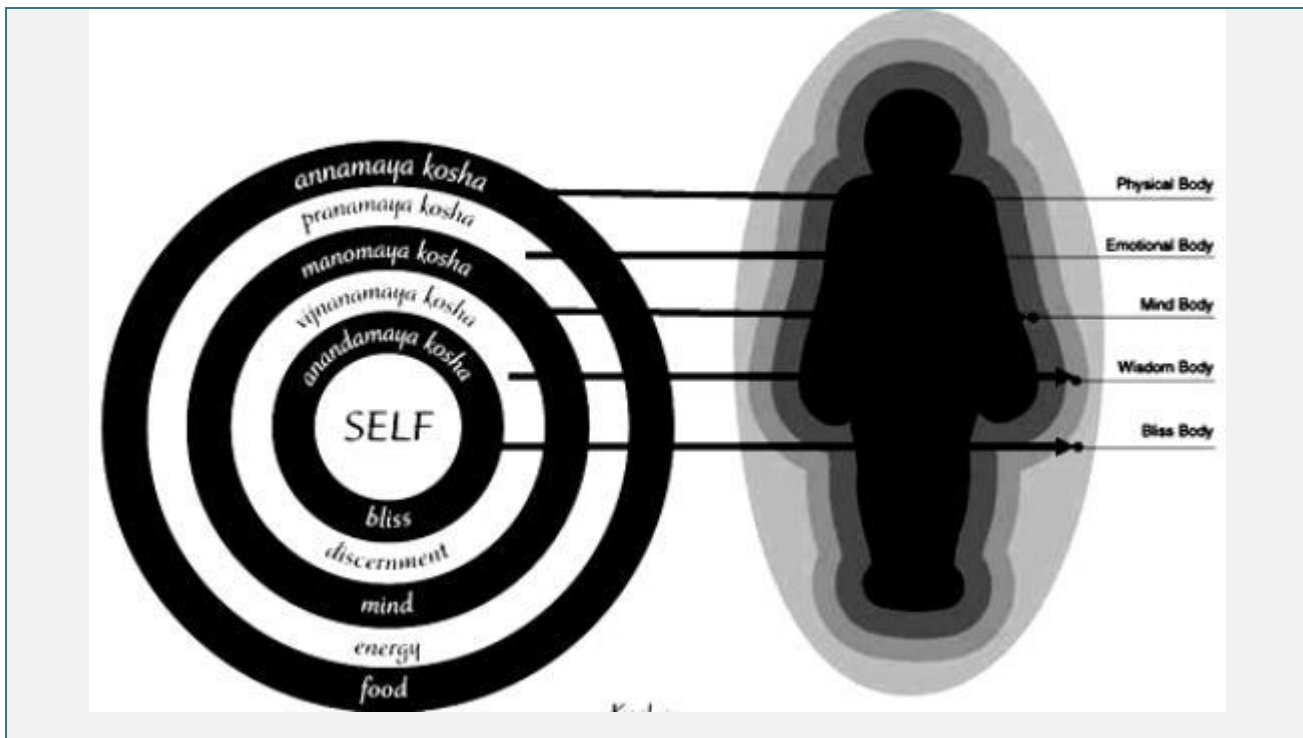


The chakras are thought to vitalize the physical body and to be associated with interactions of a physical, emotional and mental nature. They are considered loci of life energy or prana, also called shakti, qi (Chinese; ki in Japanese), koach-ha-guf (Hebrew), bios (Greek) and aether (Greek, English), which is thought to flow among them along pathways called nadis as nerve energy. The chakras are placed at differing levels of spiritual subtlety, with Sahasrara at the top being concerned with pure consciousness, and Muladhara at the bottom being concerned with matter, which is seen simply as condensed, or gross consciousness.

Once we realize the Kabbalah Tree of Life as the figure of Primordial Man Adam Kadamon, several of the Indian System of Kundalini Yoga Chakras fall into place as the above comparison indicates. It is difficult to find a consolidated theory of Chakras as each author has their own number and system. The basic concept is still the same.

Some times these are presented as layers - Kosa - of human body each Kosa is associated with a more subtler existence until it encompass the supreme layer co-existent with God.

THE FIVE KOSHAS (COVERING BODIES)			
annamaya kosha	Matter	Physical	Physical body and senses (sthula-sharira, "gross body.")
pranamaya kosha	Vital Air	Energy	Driving force behind the physical aspect of the senses and the operation of the physical body
manamaya kosha	Mind	Mental	Processing, reason, logic and emotion.
vijnanamaya kosha	Ego and Intellect	Wisdom	Faculty which discriminates
anandamaya kosha	Center of Consciousness	Bliss	Independent of any reason or stimulus.( karana-sharira, "causal body." soul body)
In some systems there is a sixth sheath, the hiranyagarbha kosha, the body of the first born.			



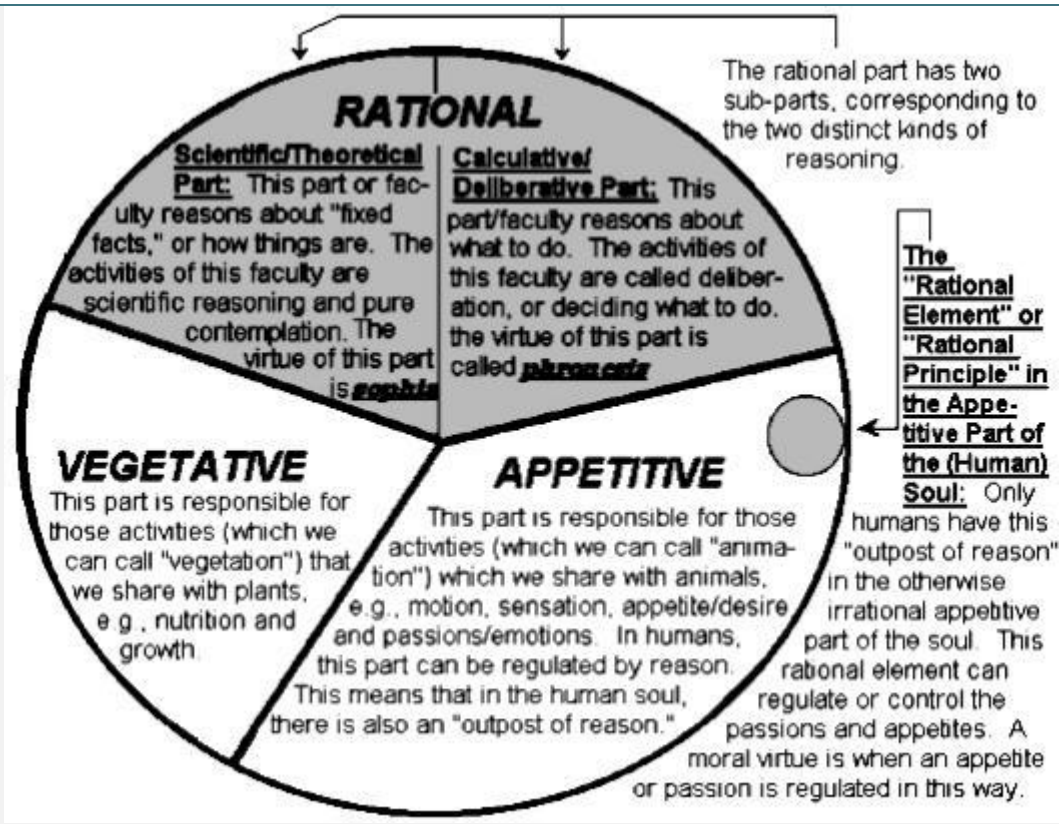
Rudolf Joseph Lorenz Steiner (1861 – 1925 AD) was an Austrian philosopher, social reformer, architect, and esotericist. He was initially part of the Theosophical Society with its head quarters in India. Later he parted from Madame Blavatsky and started his own society under the name Anthroposophical Society. From 1900 on, he began lecturing about concrete details of the spiritual world(s), culminating in the publication in 1904 of the first of several systematic presentations, his *Theosophy: An Introduction to the Spiritual Processes in Human Life and in the Cosmos*, followed by *How to Know Higher Worlds* (1904/5), *Cosmic Memory* (a collection of articles written between 1904 and 1908), and *An Outline of Esoteric Science* (1910). Important themes include:

- the human being as body, soul and spirit;
- the path of spiritual development;
- spiritual influences on world-evolution and history; and
- reincarnation and karma.

Steiner emphasized that there is an objective natural and spiritual world that can be known, and that perceptions of the spiritual world and incorporeal beings are, under conditions of training comparable to that required for the natural sciences, including self-discipline, replicable by multiple observers. It is on this basis that spiritual science is possible, with radically different epistemological foundations than those of natural science.

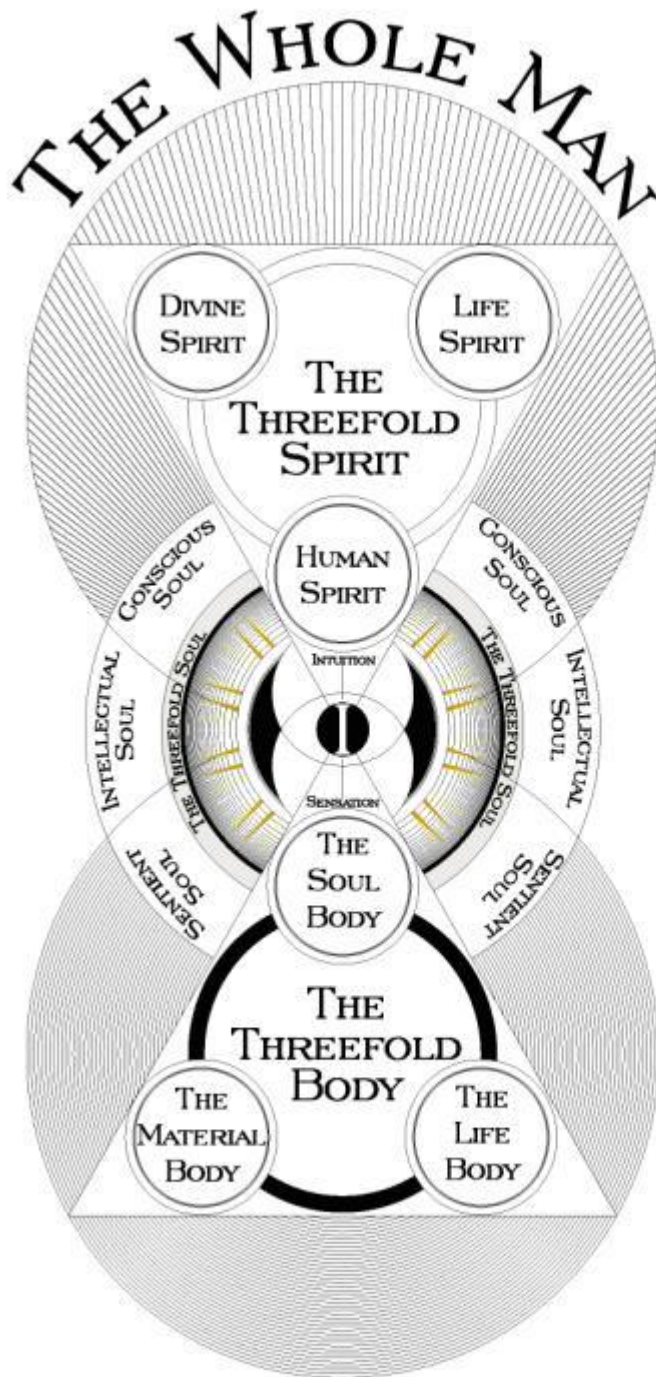
For Steiner, the cosmos is permeated and continually transformed by the creative activity of non-physical processes and spiritual beings. In Steiner's scheme it is not easy to separate Body, Soul and Spirit with exact boundaries. Here is the whole Man as seen by Steiner where both the Spirit Realm and the Body Realm overlaps to form the Human Spirit on one end the Soul body on the other end. The body end provides the sensation and the Spirit end produce the intuition. Between these lie the three fold Soul - the Sentient, the Intellectual and the Conscious.

This model is interesting since it explains how the Spirit and Body together with the animal life produced the Soul in man in a unique way and also why there is free human spirit within man which is capable of communicating with the Spirit of God. This explains the uniqueness of Human Spirit and Soul in comparison to Vegetative and Animal Life Souls.



Steiner model of formation of the Soul within Man





The body builds itself up out of the world of physical matter in such a way that the construction is adapted to the requirements of the thinking ego, the I. It is penetrated with life-force, and thereby becomes the life body. As such it opens itself through the sense organs toward the outer world and becomes the soul body. This the sentient soul permeates and becomes one with. The sentient soul does not merely receive the impacts of the outer world as sensations. It has its own inner life which it fructifies through thinking on the one hand, as it does through sensations on the other. In this way it becomes the intellectual soul. It is able to do this by opening itself up to intuitions from above, as it does to sensations from below. Thus it becomes the conscious soul. This is possible to it because the spirit world builds into it the organ of intuition, just as the physical body builds in it the sense organs. As the senses transmit sensations by means of the soul body, the spirit transmits to it intuitions through the organ of intuition. The divine spirit is therefore linked into a unity with the conscious soul, just as the physical body is with the sentient-soul in the soul body. Conscious soul and human spirit form a unity. In this unity the divine spirit LIVES as life spirit, just as the life body forms the bodily life-basis for the soul body. And as the physical body is enclosed in the physical skin, so is the divine spirit in the spirit-sheath.

—After Steiner

F

### WHERE' IS THE SOUL IN THE BODY TO BE FOUND?

Katha Upanishad I.2.20: "Atman [soul], smaller than a barley grain and greater than the wide universe, is hidden in the human heart."

The Upanishads: Katha, Isa, Kena, and Mundaka, Vol. I, translated from the Sanskrit by Swami Nikhilananda, Harper & Brothers, NY, 1949 (Bonanza Books, NY), pp. 141-142. (Commentary by Swami Nirmalananda Giri).



**RENÉ DESCARTES** (1596-1650) was a French mathematician and philosopher. He discovered analytical geometry and is famous for the saying "I think, therefore I am." But he was highly interested in anatomy and physiology as well. In his last book *Passions of the Soul* (1649), Descartes regarded the pineal gland as the seat of the rational soul and the place in which all our thoughts are formed (Stanford Encyclopedia of Philosophy)—

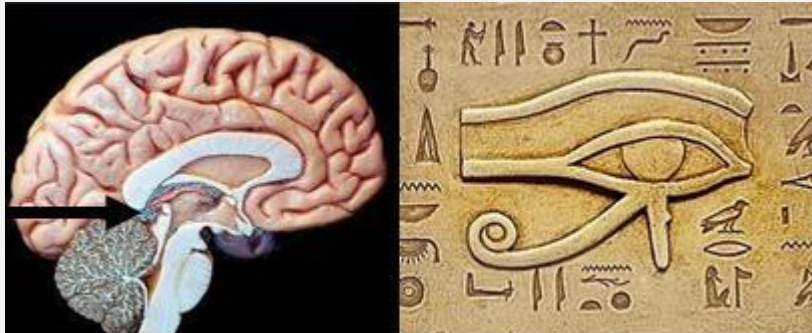
"My view is that this gland is the principal seat of the soul, and the place in which all our thoughts are formed. The reason I believe this is that I cannot find any part of the brain, except this, which is not double. Since we see only one thing with two eyes, and hear only one voice with two ears, and in short have never more than one thought at a time, it must necessarily be the case that the impressions which enter by the two eyes or by the two ears, and so on, unite with each other in some part of the body before being considered by the soul. Now it is impossible to find any such place in the whole head except this gland; moreover it is situated in the most suitable possible place for this purpose, in the middle of all the concavities; and it is supported and surrounded by the little branches of the carotid arteries which bring the spirits into the brain."

—René Descartes, *Treatise of man*

[The] mechanism of our body is so constructed that simply by this gland's being moved in any way by the soul or by any other cause, it drives the surrounding spirits towards the pores of the brain, which direct them through the nerves to the muscles; and in this way the gland makes the spirits move the limbs.

—René Descartes, *Passions of the soul*

Modern research shows the pineal gland or the "third eye" in the brain produces the serotonin derivative melatonin, a hormone that affects the modulation of wake/sleep patterns and seasonal functions. Its shape resembles a tiny pine cone (hence its name



The Egyptian Third Eye is probably referring to the Pineal Gland which lie at the center of the brain and has the structure similar to the third eye seen in Egyptian caves.

**G**

### **ANCIENT EGYPTIAN CONCEPT OF THE SOUL**

From Wikipedia, the free encyclopedia

Akh	
Ka	
Ba	
Khat	
Ren	
Khaibit	
Ab	

The ancient Egyptians believed that a human soul was made up of five parts: the Ren, the Ba, the Ka, the Sheut, and the Ib. In addition to these components of the soul there was the human body (called the ha, occasionally a plural haw, meaning approximately sum of bodily parts). The other souls were aakhu, khaibut, and khat.

#### Ib (heart)



An important part of the Egyptian soul was thought to be the *Ib* (*ib*), or heart. The *Ib* or metaphysical heart was believed to be formed from one drop of blood from the child's mother's heart, taken at conception.

To ancient Egyptians, the heart was the seat of emotion, thought, will and intention.

In Egyptian religion, the heart was the key to the afterlife. It was conceived as surviving death in the nether world, where it gave evidence for, or against, its possessor. It was thought that the heart was examined by Anubis and the deities during the *Weighing of the Heart* ceremony. If the heart weighed more than the *feather of Maat*, it was immediately consumed by the monster Ammit.

#### Sheut (shadow)

A person's shadow or silhouette, Sheut (šwt in Egyptian), is always present. Because of this, Egyptians surmised that a shadow contains something of the person it represents. Through this association, statues of people and deities were sometimes referred to as shadows.

The shadow was also representative to Egyptians of a figure of death, or servant of Anubis, and was depicted graphically as a small human figure painted completely black. Sometimes people (usually pharaohs) had a shadow box in which part of their Sheut was stored.

#### Ren (name)

As a part of the soul, a person's ren (rn 'name') was given to them at birth and the Egyptians believed that it would live for as long as that name was spoken, which explains why efforts were made to protect it and the practice of placing it in numerous writings. A cartouche (magical rope) often was used to surround the name and protect it. The greater the number of places a name was used, the greater the possibility it would survive to be read and spoken.

#### Ba



Ba takes the form of a bird with a human head.

The '**Ba**' was everything that makes an individual unique, similar to the notion of 'personality'. The '**Ba**' is an aspect of a person that the Egyptians believed would live after the body died, and it is sometimes depicted as a human-headed bird flying out of the tomb to join with the '**Ka**' in the afterlife.

## Ka

The Ka was the Egyptian concept of vital essence, that which distinguishes the difference between a living and a dead person, with death occurring when the ka left the body. The Egyptians believed that Khnum created the bodies of children on a potter's wheel and inserted them into their mothers' bodies. Depending on the region, Egyptians believed that Heket or Meskhenet was the creator of each person's Ka, breathing it into them at the instant of their birth as the part of their soul that made them be alive. This resembles the concept of spirit in other religions.

The Egyptians also believed that the ka was sustained through food and drink. For this reason food and drink offerings were presented to the dead, although it was the kau(kꜣw) within the offerings that was consumed, not the physical aspect. The ka was often represented in Egyptian iconography as a second image of the king, leading earlier works to attempt to translate ka as double.

## Akh



The Akh was associated with thought, but not as an action of the mind; rather, it was intellect as a living entity. The Akh also played a role in the afterlife. Following the death of the Khat (physical body), the Ba and Ka were reunited to reanimate the Akh. The reanimation of the Akh was only possible if the proper funeral rites were executed and followed by constant offerings. The ritual was termed: se-akh 'to make (a dead person) into an (living) akh.' In this sense, it even developed into a sort of ghost or roaming 'dead being' (when the tomb was not in order any more) during the Ramesside Period. An Akh could do either harm or good to persons still living, depending on the circumstances, causing e.g., nightmares, feelings of guilt, sickness, etc. It could be evoked by prayers or written letters left in the tomb's offering chapel also in order to help living family members, e.g., by intervening in disputes, by making an appeal to other dead persons or deities with any authority to influence things on earth for the better, but also to inflict punishments.

The separation of Akh and the unification of Ka and Ba were brought about after death by having the proper offerings made and knowing the proper, efficacious spell, but there was an attendant risk of dying again.



<http://www.talentshare.org/~mm9n/articles/man2/5.htm>